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A DESCRIPTIVE LIST OF THE ARABIC, PERSIAN AND  
URDU MANUSCRIPTS IN THE BOMBAY BRANCH,  
ROYAL ASIATIC SOCIETY

By

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I cannot offer this list to the readers of our journal without a certain amount of diffidence. The work has been done intermittently and piecemeal. And the lack of works of reference and catalogues of authority has been keenly felt. It may be said, generally, that barring those that are actually referred to, very few if any, catalogues were available to me. The Library possesses very few Arabic Catalogues ; and perhaps I may be permitted to say that I had no access to the complete British Museum or the Bibliothèque Nationale or the Khedivial Library Arabic Catalogues ; nor to Brockelmann's *Geschichte*, Yāqūt's *Mu'jam*, the *Lisān al-'Arab* or Vuller's Persian Lexicon, to mention only the most important of those whose need was felt most keenly. This, in addition to other shortcomings, makes me seek the indulgence of the critical reader.

IMPORTANT MSS.

Of all the manuscripts examined by me perhaps the most valuable is the *Kershāspnāma*, Persian 3. It would seem as if J. B. B. R. A. S. Vol. III.

only ten other copies of this rare *Mathnawi* are known. Bombay has two, the other being at the Mulla Firoz Library.<sup>1</sup>

We owe this and a very fine copy of the *Shāhnāma*, **Persian 1**, to the generosity of Mr. Hāmid A. Ali, I.C.S., Collector of Lārkana, Sind.

The two Arabic MSS., **Arabic 2 and 3**, are useful for the study of the History of Yaman, and especially of the Ḥasanī Imams of Ṣan‘ā in the 11th Century A. H.

The Society possesses a very beautiful copy of the prose works of Jāmī, **Persian 4**, transcribed only 72 years after the author's death.

And the two MSS., **Persian 11 and 12**, might throw considerable light on the history of Jūnāgadh, Sōrāth and Hālār.<sup>2</sup>

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<sup>1</sup> This statement requires reservation, because two other MSS. have been brought to my notice since writing these lines. See Pers. 3.

<sup>2</sup> *dh* =  $\ddot{\text{d}}$ ,  $\text{z}$  and *th* =  $\ddot{\text{t}}$ ,  $\text{t}^{\text{b}}$ . See our scheme of transliteration.

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## CLASS I.

## Arabic 1.

Press mark—None.

*Qur'ān.*

ff. 306.

16 lines.

5½×6½ inches.

Fine copy. The original boards are well decorated, the back has been lately repaired. Well-written and illuminated. Interleaved legible *Naskh*. Marginal scholia in Persian, which is a clear and elegant *Nasta'liq*. The date mentioned after the last *Sūra* is A.H. 1242. No other names mentioned. On the back of the last page there is seal, which I am unable to read.

## Arabic 2.

Press mark—ZZ-C-9.

طَيْبٌ [اَهْلٌ] الْكَسَّاٰ <sup>٣</sup>*Tib u [’Ahli]l-Kisā.*

ff. 342.

24 lines.

8½×11¾ inches.

Chronicles of Yaman from the year 1000 to 1092 A.H. i.e. 1591 to 1681 A.D. The work is part *one*, of a general History of the *Hasanī Imām* of *San'ā*, *al-Qāsim al-Mansūr*, and his progeny down to *al-Mahdi al-Abbās*.<sup>4</sup>

<sup>3</sup> See f.116a. The word *اَهْل* is not legible on the title-page and hence the title *طَيْبٌ الْكَسَّاٰ* baffled me completely for a time. I once proposed to read it 'kasā,' having regard to 'rasā' in the next line. But now I think that the correct reading is 'Kisā.' For *Ahl al-Kisā*, see Dozy, Sup., Sub. *كَسَّو*. It means the Panjtan, i.e. The Prophet, 'Ali, Fātīma, Hasan, and Husain. Prof. Nicholson of Cambridge has kindly sent me a very important reference on this point. He refers to the explanation of the term *اصْحَاب الْكَسَّاٰ* by Sharistānī, in his *كتاب الْمَلَل وَالنَّعْل* Ed. Cureton, p. 134, l. 8. It would therefore seem that *اصْحَاب الْكَسَّاٰ* and *اَهْل الْكَسَّاٰ* are synonymous terms, and that *طَيْبٌ اَهْل الْكَسَّاٰ* refers to the Prophet's later descendants.

<sup>4</sup> See S. Lane-Poole's Muhammadan Dynasties, p. 103, *Qāsim-Mansūr* 1000-1591 to *Mahdi-abbās* 1160-1747. Also *Man. de Généalogie et de Chronologie pour L'histoire de L'Islam*, par E. de Zambaur, Hanovre, 1927, vol. i, p. 123, No. 106. *Imams de San'ā*, and Table B.

The name of the author appears from the title-page (which is decidedly confusing) and the colophon as محسن بن الحسن بن القسم بن احمد بن الامام القسم b. Aḥmad b. al-Imām al-Qāsim.

The book was *begun* on Moharram one, 1163 A.H. i.e. 11 Dec. 1749.

Begins:—  
وَالْحَمْدُ لِلَّهِ جَعْلُ الْقَدِيمِ لِلْحَدِيثِ حَدِيثًا الْخَغَّ

The author says that he originally intended to write a complete history of Yaman. He begins with an account of al-Mansūr bī'l-lāh Abu Muḥammad al-Qāsim b. Muḥammad [b. 'Ali],<sup>5</sup> b. Rasūl al-lāh.

On f. 2a he gives the scheme of his projected work. He divides the book in *four* parts. Part I, account of Imām al-Mansūr al-Qāsim. Part II, account of al-Mu'ayyad (for which see Arabic 3, ZZ-c-50, *al-Jauharat al-Munīra*), al-Mutawakkil and al-Mahdī (Mahdī Aḥmad in Lane-Poole). Part III, account of Mansūr (?) and the account of Mutawakkil and his sons. Part IV, account of al-Mahdī abū 'Abdullāh al-Abbās. Our MS. however comprises only Part I and portion of Part II.

The first chapter begins on f. 2b, *اَنَّهُ اَحَدٌ بَعْدَ اَلْفِ* and for each year there is a new heading, sometimes in bold red and sometimes in black letters. The margins contain useful paragraph head-notes.

Part II begins on fol. 116a,

الرُّوْضَةُ النَّدِيَّةُ فِي اخْبَارِ الْخِلَافَةِ الْمُوَيْدِيَّةِ

Here we have *تَامٌ اخْبَارُ سَنَةِ تَسْعَ وَعَشْرِينَ* i.e. 1029 A.H. (So Lane-Poole). On f. 255b, we have the death of al-Mu'ayyad bī'l-lāh, 1054 A.H. On f. 330a we have the death of al-Mutawakkil, 1087 A.H., and on the next page we have a chapter entitled

الشَّدَوْدُ الْعَسْبَدِيَّةُ فِي الْخِلَافَةِ الْمُهَدْوِيَّةِ الْأَحْمَدِيَّةِ

The book ends with an account of the year 1092. On

<sup>5</sup> See Ahlwardt, Ber. Cat., Index, Personennamen vol. X, p. 294 b.

f. 341b (and the colophon) we have the name of the book طيب الكسا والفلک الـذـى عـلـى جـودـى<sup>6</sup> النـجـاة رـسـا, and he says that in the following volume we shall have an account of the reign of Mu'aiyad b. Mutawakkil, and then his successors till Mahdī 'Abbās.

The colophon gives the following data:—“ Jumāda'l-ūlā, A.H. 1065.<sup>7</sup> Ṣan'ā. By the hand of the author. Moh̄sin b. al-Hasan b. al-Qāsim b. Ahmad.”

Apparently an autograph copy. Legible Nas̄kh [cp. Berlin Cat. No. 2175, 13; and Index.]

### Arabic 3.

Press mark—ZZ-C-50.

الجوهرة المنيرة في حملٍ من السيرة

*Al-jauharat al-munīra fī jumal in min as-sīrat.*

Author:— مطهر بن محمد بن المتصر (المستنصر) (i.e. *al-mutṣarr*).

ff. 363. 24 to 25 lines. 8 x 12 inches.

An account of the Ḥasanī Imām of Ṣan'ā, al-Mu'aiyad bīl-lāh Muhammad b. al-Mansūr bīl-lāh al-Qāsim b. Muhammad b. 'Ali by Muṭahhar b. Muhammad b. al-Mustansīr al-Hādawī al-Harmūzī (*al-Jarmūzī*?).

الحمد لله الذي ابدى الدين بالحجج والبراهين، —  
Begins

The folios of the MS. are numbered from the end to the beginning (as the pages of an English work). Hence I shall refer to the folios according to the existing pagination. At the end of the book

<sup>6</sup> For جودى See Qur'ān 11,46; and Art. on Djūdī (Enc. of Islām).

I am indebted to my friend, Mr. M. Y. Hainday, Advocate, for pointing out the Qur'ānic reference.

<sup>7</sup> This is an obvious mistake. It ought to be 1165 A.H.

<sup>8</sup> Read حمل. This can be used in a singular sense. Else, it means 'Chapitres, parties d'une science.' (Dozy, Suppl., sub. جمل).

(p. 2) some one has described the work as, " Isshurut-ool Moonerah ; a History of Yemen."

The introduction shows that this Imām, al-Mu'ayyad Muḥammad is the son of Qāsim (b. Muḥammad b. 'Alī), whose full genealogy is given by Tritton in his monograph on the Rise of the Imāms of San'ā (1925, Milford) on page 5 (foot-note).<sup>9</sup>

On f. 354 (really f. 10) is given an interesting example of the Imām's letter to a king of Khorāsān, 'Abbas b. Ismā'il al-Husainī.

The Imām died in Rajab, 1054 A.H./May, 1644<sup>10</sup> and his son al-Mutawakkil succeeded him, f. 10. The MS. seems to be valuable as it was written only 10 years after the Imām's death. The colophon says that the author finished writing this book at midday, Wednesday, 23rd of Zul-hijja of the year 1065 A.H. or 25th October 1654 A.D.

Fairly legible Naskh. Many diacritical points are missing. Not vocalised, but as in old Manuscripts, there is usually a dot under Dāl and Sād and Tā; e.g., المويد and صعدة and طهير. The MS. is in good condition, is well repaired and newly bound in half leather. The title page contains numerous endorsements by different hands.

Cp. Ahl., Berlin Cat., No. 9744 (Vol. ix).  
الجهرة المضيئة  
في تاريخ الخلافة الموئدة  
الجرموزي where he reads في تاريخ

#### Arabic 4.

Press mark—None.

رسالة الترجمة الزاهرة لفرقة بهرة الباهرة

*Risālat at-tarjamat az-zīhira li firqati Bohrat al-bāhira.*

ff. 13 (at the end of the vol. The folios of the two MSS. are not numbered consecutively, as the first is a historical work in Persian *Mir'āt-i-Sikandarī*, Pers. 8). 7 lines.

<sup>9</sup> See also S. Lane-Poole's Muhammadan Dynasties, p. 103 and E. de Zambaur, Man. de Gén. et Chron. pour L'Histoire de L'Islam, i, 123, No. 106 and Table B.

<sup>10</sup> Cp. Lane-Poole and Berlin Catalogue.

Written in big Indian Naskh, with Persian translation in red ink under the Arabic text.

الحمد لله الذي لا تؤتيه الراية ولا هدی الا من اسبابه الفخر —  
نیام تعریف مروحد ائمہ کہ نیست توفیق بر طاعت مگر از مدد او  
و نیست هدایت مگر از اسباب راه نمودن او الفخر

The author is Hājī Salāhuddīn Ārā'i, the copyist of the *Mir'āt-i-Sikandarī*. The date is 7 Safar 1265 A.H.

CONTENTS.—Begins with the usual praise of God, etc. This is an essay describing the religious beliefs of a community known as Bohras<sup>11</sup> to which the author belongs (f. 2a). The Bohras are Muslims and follow the Sunna (2b). They follow a leader (3a); and on his death they obey his successor. The successor may or may *not* be the son of the leader (3b). This religion was started in Gujarat by a man who hailed from Yaman called 'Abdullāh al-Ābid and who settled at Cambay (کمبیاپت) (4a). Now we have the account of his meeting Kākā Kīlā and his wife Kākī Kīlī and wanting water (4b). Kākā shows him a salt well, and accepts Islām on 'Abdullāh's causing sweet water to flow from it in a miraculous way. 'Abdullāh returns to the town, argues with the learned and converts the *Bohras* (lit. merchants) by his miracles (5). سدار جیشنک<sup>12</sup> was the name of the king there (6). He hears of the conversion of the people, and sends an army to capture 'Abdullāh. The miraculous escape of the *walī* ('Abdullāh) (6); and how the king begs pardon and asks to be shown the path (7a). 'Abdullāh causes the idol to speak and say that his path is the true one and the old religion is false (8). Whereupon the king and many others accept Islām (9). This king was later known as Maulāna Saifuddīn, and he appointed his son, Ya'qūb to be leader, in his own life. After Ya'qūb, his son, Mulla Ishāq succeeded him. The successorship ultimately comes to Zainuddīn (10a) "who is the present chief, may God increase his life."

<sup>11</sup> See Art. on Bohoras, Enc. of Islām.

<sup>12</sup> Evidently Sirdar Jaisingh; also Beharmal (9a).

Islām first appeared in Gujarāt in A.H. 460. The first exponent was 'Abdullāh, his tomb is at Cambay (10). He acquired his knowledge in Yaman, and the origin of this religion goes back to Salmān-i-Fārisī (11). The high rank of Salmān (12). Death of Salmān A.H. 35 (13). Age of Salmān (according to 'Abbās) 350 years! (13 a), and that he had met "Jesus, Son of Mary, on whom be peace." The word Bohra means "Merchant". (f. 13 a and b.)

A very amusing summary of the legendary history of the Bohras.

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**Arabic 5.**

Press mark—None.

ff. 165-176 [of Pers. 14, *Mukhbir al-'Awliyā*.] 11 lines.

A collection of five Arabic Khutbas. Inelegant, but clear Naskh; copied probably 1265 A.H. (as the preceding Urdu Mathnawīs). The last two Khutbas are for the عید الصھی.

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## CLASS II.

## Persian 1.

Press mark—None.

شاهنامه

Shāhnāma of Firdausi.

ff. 309.

9×16 inches.

A beautiful MS. with numerous paintings and very well ornamented headings in gold letters. Beautiful, small, clear, Persian *Nasta'līq*. The paper is fast decomposing. Held in a modern Indian portfolio and black cloth cover. The folios were originally stitched together but have now become loose.

The *Gujarāti* writing on the first folio says that this book was 'finished' (?) on 11 March 1843. This is written by the *mehta* of Hormusjee Dadabhoy Ghadiali. This writing is extremely faint and hardly legible.

The date, 11 March 1843, seems to have been that on which the name of the owner H. D. Ghadiali was written on the book; or perhaps, the pages constituting the actual text were pasted on to larger sheets and made into a book. A feature of the MS. is that many of the margins have separated from the central portion on which the text is written. The paper of the margins and the central portion differs considerably.

The colophon gives the name of the *copyist* as مُنْعِمُ الدِّينِ الْأُوَحْدَى السَّاكِنُ بِشِرَّازٍ, *Mun'im ad-dīn al-Auhadī* of Shirāz. He finished the book on *Rajab* 6, 910 A.H.=14 Dec. 1504 A.D.

في السادس شهر رجب المرجب سنن عشر وتسعمائة الميلادي

The MS. begins with two full-page paintings. Then follows a preface with an account of Firdausi. This preface seems to be the "older preface" of Ethé, see his Cat. of Pers. MSS. at the India Office Lib., Vol. I, No. 860, p. 544, (also Rieu, Brit. Mus. Cat., ii. 534); and begins سپاس و آفرین خدایرا جل جلاله که این

جهان و آن جهان آفرید الف

The first two pp. are beautifully written and illuminated and contain the famous, and perhaps apocryphal, *Hajw* beginning with

ایا شاہ محمد و کشور کشای

زکس گرنہ ترسی بتروس از خدای

The poem actually commences on f. 6. The first three headings are در آفرینش عالم, در ستائش خرد, and در آفرینش آدم. Then follows praise of the Prophet, etc. The book ends as usual with خاتم کتاب and کفتار اندر قاریع شاہنامہ.

This MS. was presented to the library by Mr. Hāmid A. Ali, I.C.S. He informs me that it belonged to one Shamsuddin "Bulbul" of Mehar, Larkana District, Sind, a well-known poet, who wished to present it to him in 1910 or thereabouts. Mr Hāmid Ali, of course, refused to accept it as a present and told Shamsuddin that he would give it to some library in his name, which he did later; and we are the richer for it.

As regards its earlier history, Mr. Hāmid Ali writes to say, "I learn that there was an officer called Young (military or civil, I don't know) who somehow obtained that copy of the Shāhnāma in Delhi in the confusion following the events of 1857—probably loot. He had a favourite Sindhi servant, called Pīr Baksh, whom he educated and to whom he gave the Shāhnāma at parting. Pīr Baksh returned to Sind, and on his death the book passed on to his brother, Shamsuddin, who, as بلبل was a well-known poet of Sind. Shamsuddin gave the book to me. More is not known. والله اعلم بالصواب".

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### Persian 2.

Press mark—ZZ-a-1

شاہنامہ

*Shāhnāma* of Firdausi.

ff. 616. 25 lines (=50 bayts). 9×15 inches.

The first two pages are very beautifully ornamented. There are also a few paintings in the book. Probably an Indian MS. Does not seem to be ancient. Nasta'liq, clear and fairly elegant. No preface or colophon.

Begins as Vullers and Irani,

بنام خداونه جان و خرد کزین برتو اندازه بر نگزرد

but the later headings are different. For example, it begins with

آغاز دفتر اول شاہنامه 2. p. بسم الله الرحمن الرحيم

در قالیف شاہنامه گویه 4. p. در بیان فضیلت آدمی 3.

مردن شاعری در تمنا فی شاہنامه etc. 5.

Ends abruptly with سرآمد کنون قصه بیزد جرد

بماه سفید دار آورد زرد

زهجرت سه صد سال و هفتاد و چهار

بلام جهان داور کرد کار

تم تم تم

آمدن برسام و بیژن و چنگ کردن

کشتم شدن بیزد جرد از دست ما هوئی و بر تخت نشستن ما هوئی

در اتمام کتاب شاہنامه

خلعت سرفرازی فرستادن — Daftar I, ff. 1-162 ends with

افراسیاب به پیران و پس و سران و پهلوانان لشکر را جدا کانه

نواختن و کوس شادمانی نواختن

بخشنوش کردن کیخسرو — Daftar II, ff. 163-328 ends with

شاه از پهلوانان لهراسیپ شاه و آفرین کردن بوروان کیخسرو شاه

در کردار او

Daftar, III, ff. 339<sup>13</sup>-498. Many of the headings of this daftar (in red ink) are missing and so are the last 32.

Daftar IV, ff. 499-616. Ends as already stated with the death of Yezdgird and the accession of Mâhui.

As is seen from the above, there is considerable difference in the endings of these *three* texts, *i.e.*, (1) of Macan (Translated by Warner Vol. IX, p. 122), (2) of Irani (which is similar to Macan) and (3) of our MS.

See Bank. Cat., Vol. I, Nos. 1-9, etc.

<sup>13</sup> 339 ought to be 329, but as the whole MS. is paginated, I have not changed the Nos.

Persian 3.

Press mark—None.

کرشا سپناما

*Kershāspnāma.*<sup>14</sup>

271 ff.

17 lines.

$6\frac{1}{2} \times 10\frac{3}{4}$  inches.

Good Nastalīq. Worm-eaten. Covered black velvet. The first two pages are well illuminated.

Acquired by Mr. Hāmid A. Ali, Esq., I.C.S., Hyderabad, Sind, June 3, 1911. Presented to the Library, 23 December 1921.

Begins:—

جنان جون مرورا کسی بیار نیست

جو کردار او نیز کردار نیست

The colophon says:—

صورت اتمام یافت مقابله کتاب کرشا سپناما بتاریخ روز

آدینه ۷ شهر رجب المرجب سنه ۱۵۴۲۵ در بلکه ۱۵۴۲۶ فاخرہ شیراز

Copied, Shiraz, 7 Rajab 625 A.H. = 13 June 1227 A.D.

At the back of the last folio there are two prescriptions (mainly salts for digestion, etc., as a medical friend informs me) and some verses. Folio 1a also contains selected verses by various hands.

<sup>14</sup> The usual spelling of this work is Garshāspnāma, used by Ethé and Prof. Browne. But my friend, Dr. Jal Dastur C. Pavry, Ph.D., an accomplished Iranian scholar, informs me that "The correct name of the Iranian Hero.... is Kershāspa, because that is how it is consistently written in the Avesta; cf. Yasna 9. 11, Yast 5. 37; and see Sacred Books of the East, 18. 369 ff. and Justi, Iran. Nam. 161." I have therefore gone back to the older, and more correct form.

<sup>15</sup> The figure ۹ is, however, an obvious forgery. The MS. was examined by a handwriting expert, and in his opinion the original figure was ۱. The figure ۱ was changed into ۹ and ۰ (zero) was deleted. The date ۹۲۵ occurs twice on the same page, and in view of the space between the figure ۹ and ۲ and the erasures, this theory seems to be a probable one. This brings down the date to 1045/1635.

According to Ethé, the Oxford MS., Bod. Cat., I., No. 507 (Garshāspnāma), has on f. 234b—

ز هجرت بد در سپهر که کشت  
شده چار صد سال پنجاه و پشت

and we have in our MS. on f. 269b, the following:—

ز هجرت ز دوری سپهری که کشت  
شده چار صد سال و پنجاه و پشت

Therefore the date of composition is 458/1066.<sup>16</sup>

This *Mathnawi* seems to be very rare. Excluding ours, there are only 10 known copies of the work, *one* each in the India Office Library, at Hannover, at Paris and at Bombay (Rehatsek, Cat. of the Mulla Firoz Library, VII, No. 129, p. 164); *two* in the Bodleian (Bod. Cat., I, Nos. 507 and 508); and *four* at the British Museum (apparently not described by Rieu but the Supplements to his Catalogue—to which unfortunately have I no access—may probably contain some information). See Ethé, in Grun. Iran. Phil., II, 234. For further information see India Office Cat., p. 558, No. 893; Bodl. Cat. I, p. 454, Nos. 507 and 508; and Grun. Iran. Phil., II, 233-235.

Since writing these lines, however, two other MSS. of the Kershāspnāma have been brought to my notice. Our esteemed Vice-President, Shams-ul-Ulama Dr. Jivanji Jamshedji Modi, very kindly pointed it out to me that the Mulla Firoz Library, Bombay, contained an additional copy of this *Mathnawi*. This is described by Brelvi in his Supplementary Catalogue of the Mulla Firoz Library, p. xxxiii, No. 24. Unfortunately this copy is not traceable, and I have not been able to examine it. But I saw the copy described by Rehatsek, which I shall call *M*.

Dr. Modi, with his usual kindness, also lent me for my own use another copy of this work belonging to Mr. Mahyār Naoroji Kutār of Navsari. This I propose to call *K*.

Of the three MSS. ours, seems to me, by far the most valuable. *M* seems to be almost a different work, and *K*, though full, seems to be too modern, and—from what I could judge by a cursory examination of the earlier portion—is full of interpolations, which do not exist in our MS. which is much the older text.

These are merely tentative remarks. It is much to be desired that some scholar takes up the interesting work of examining these three Bombay MSS. of this very rare *Mathnawi*, more carefully.

<sup>16</sup> So in *K*.

According to Ethé, this is an account of the exploits of Garshasp, Prince of Sistān and an ancestor of Rustam. Generally ascribed to Asadī, but as all MSS. are unanimous in giving us the date 458/1066 and as Asadī died before this date, presumably this is by his son, Asadī, the younger.

However we must note that our copy does not begin in the manner in which the Bodleian and the India Office copies begin. Ethé gives the first line as (Ind. Off. Cat. No. 893 and Bodl. Cat. I, No. 507):—

سپاس از خدا ایزد (پهلوی)  
که از کاف و نون کرد گیتی بنای

From folio 270a (6th line from bottom) it appears that the poem consists of 9,000<sup>17</sup> lines and that the author worked three<sup>18</sup> years at it.

A valuable copy of this rare Mathnawī.

#### Persian 4.

Press mark—None.

Prose Works of Jāmī.

ff. 230.

27-29 lines.

$6\frac{1}{2} \times 14$  inches.

- (i) *Bahāristān.*
- (ii) *Nafahāt ul-'Uns.*
- (iii) *Risāla-i Lā'ilāha'illa'l-lāh.*
- (iv) *Risāla-i-Inshā.*
- (v) *Risāla-i Kabīr-i Mu'ammā.*
- (vi) *Risāla-i Mutawassit̄ dar Mu'ammā.*
- (vii) *Risālat un fi'l-'arūz.*
- (viii) *Risālat un fi'l-qāfīa.*
- (ix) *Risālat un fi'l-Mūsīqī.*

<sup>17</sup> K.=14,000 lines.

<sup>18</sup> K.=2 years.

Fine paper. Wide margins. Beautiful small Persian *Nasta'liq*. In the beginning a list of the above works is given in English from which (viii) *Risālat un fi'l-qāfīa* is omitted. The date of the MS. is given as 972/1564. (See description of (ii) below.) Jāmī died 898/1492. (See Browne, Pers. Lit., III, 507.) Therefore this MS. is fairly old as it was written only 72 years after his death.

(i) *Bahāristān*. بهارستان

ff. 1-20 (pp. 1-41).

Begins:—

چو مرغ امر ذی بالی ز آغاز  
نه از نیروی حمید آید بیروزار

Ends:—

تک و بوی خامسه درین طرفه نامه  
که جامی بدو کرد طبع آزمائی  
بوقتی شد آخر که تاریخ هجرت  
شود نهصد از هشت بروی فرائی

and المسوُّل من الله ذي الجلال والاكرام الخ. See Ethé, Ind. Off. Cat. No. 1383, col. 771; Rieu, Brit. Mus. Cat. II, 755; and Bank. Cat. II, p. (32) 48.

(ii) *Nafāhāt ul-'uns*. نفحات الانس

ff. 22-174a.

الحمد لله الذي جعل ملائی قلوب اولیاء الخ —  
Begins:— at the end the following line occurs:—

در هشتادو هشتادو سیوم کشت تمام i.e., 883 A.H.=1478 A.D.

The colophon says:—

قد فرغ من تحریر هذا الكتاب الشریف العبد المذنب الصعیف  
المحتاج الي رحمة الله باری محمد الانصاری في اواخر شعبان  
سنة اثنی و سبعین و تسعمايه من الهجرة النبویه تم

This shows that this work, the *Nafāhāt ul-'uns*, was copied by Muhammed al-'Ansārī, in 972 A.H., but there is nothing to show

that the whole MS. is of the same date. Bank. Cat. II., p. 55 and references.

(iii) *Risāla-i Lā'ilāha' illa 'l-lāh.*

ff. 174b.

Begins :— **لَا إِلَهَ إِلَّا اللَّهُ أَيْسَتْ از با غ هد ایت النَّحْ** and consists of 11 lines (7 complete and 4 half).

Cp. Bank. Cat. II., p. 61; and Ind. Off. Cat. No. 1357, 20, both of which begin differently, i.e., من طلب البر من البارى النَّحْ

(iv) *Risāla-i-inshā.* (رسالہ انشاء)

ff. 175-197.

كتاب منشأت من تاليف افصح المتكلمين مولانا —

ذور الدین عبد الرحمن جامیٰ علیہ الرحمہ

Begins :— **بعد از انشاء صحائف ثنا و محمد تلہ الذی انزل** —

**علی عبدہ الکتاب النَّحْ**

A collection of letters written by Jāmī to different kinds of people, the first collection being letters to the Derwishes of Khwāja 'Abdullāh. Bank Cat. II., p. 50. (رسالہ منشأت).

(v) *Risāla-i Kabīr-i Mu'ammā.* ff. 198-204a.

Begins :—

**بنام آنک ذات او ز اسماء بود پیدا چو اسماء از معما**

A short account of the art of Mu'ammā or Riddles. (cp. Bank. Cat. II., p. 45, No. XI.) In the Bank. Cat. this treatise is named **معما متوسط**, No. XII.

(vi) *Risāla-i Mutawassīt dar Mu'ammā.*

رسالہ متوسط در معما ff. 204a-210a

Begins :—

**ای اسم تو کنج ہر طسمی**

**قانع ز تو ہر کسی با سی**

This is the same as Bank. Cat. II, 45, No. XIII. The *real* *Risāla-i Kabīr* seems to be absent from our copy.

(vii) *Risālat un fi'l-'Ariūz.* ff. 210a-220b.

An essay on Prosody.

Begins :—

سپاس و افر قادری را حرکت سریع در ایر افلاک را الخ

See Bank. Cat. II, p. 47, No. XV.

(viii) *Risālat un fi'l-Qāfīa.* رسالت فی القافیة ff. 220b-222a.

A short tract on Rhyme in Persian Poetry.

Begins :—

بعد از تیمن بموزوون ترین کلامی که قافیر سنجان انجمن  
نهاحت تکلم کنند الخ

See Bank. Cat. II, p. 48, No. XVI.

(ix) *Risālat un fi'l-Mūsīqī.* رسالت فی الموسيقی ff. 222a-230.

A Treatise on Music.

Begins :—

بعد از ترجم بنعمات سپاس خداوندی که شعبه دانان الخ

See Bank. Cat. II, p. 50, No. XIX.

### Persian 5.

Press mark—ZZ-a-2.

آئین اکبری

*A'in-i-Akbari* by Abu'l-Fazl.

ff. 417.

21 lines.

11×21 inches.

Magnificent copy; beautiful, big, Nasta'liq. First two pp.  
beautifully illustrated. Wide margins.

The *A'in-i-Akbari*, or Institutes of Akbar is the *third* volume of the larger work entitled '*Akbar Nāma*.' This volume contains a description of Akbar's empire, the civil and military government, the revenue system, and a statistical description of the Indian Empire. Trans. 1873 and Ed. 1877, by H. Blochmann, Bib. Ind. Series, Calcutta.

ای ہم در پردا نہان راز تو —

بیخبر انجام ز آغاز تو

There is no table of contents as is mentioned in the Bankipore, India Office and other catalogues. Numerous scholia (marginal). There is no colophon, and neither the name of the copyist nor the date appears. Probably 18th century.

See (1) Bankipore Catalogue, Vol. VIII, Nos. 554 and 556 (also No. 552 for an account of the *Akbar Nāma* and references.)

(2) India Office Cat., Nos. 264 to 269 (col. 107 to 108.)

(3) Brit. Mus. Cat., Vol. I., p. 251, et seq.

and (4) Būhār Catalogue I., p. 48, No. 65.

#### Persian 6.

Press mark—None.

پادشاہ نامہ

*Pādishāhnāma* (Part III)  
of Muḥammad Wārīth.

ff. 646. 15 lines. 8 × 12½ inches.

Nasta'līq. Thin, modern, white and grey paper.

Begins:— آنچہ کند بھر — \* رقم

and after 4 such verses

تعالیٰ اللہ کرفتکار ظلمت کدھ امکانرا چہ استطاعت کہ کند  
نیستی پیوند الخ

The work bears no title. The long preface contains the following facts:—p. 2, Shaikh 'Abd ul-Ḥamīd Lāhorī, whose style was similar to Abu'l-Fazl's, was ordered to write a history of the reign of Shāhjahān. Each Daftār contained the events of ten years, and the whole was revised by Sa'd ul-lāh khān. 'Abd ul-Ḥamīd finished the history of the first two periods, but old age forced him to stop (p. 3), and the king appointed Muḥammad Wārīth to complete the work.

\* This word is not legible. Is قیام according to other sources.

This, the *third* part, was revised by 'Alā'ul-Mulk Tūnī, whose title was Fāzil khān. The historical narrative begins on p. 4.

چون خاطر خطیر خد یو جهانی الخ

See (1) Bank. Cat., Vol. VII, p. 68. (The author calls this work Part III of the *Pādishāh Nāma* following Rieu and Ethé).  
 (2) Brit. Mus. Cat., Vol. I., p. 260.  
 (3) Ind. Off. Cat., Nos. 329 and 330.  
 (4) Būhār Cat., No. 75 (Vol. I, p. 53).

### Persian 7.

Press mark—None.

مرآت احمدی

*Mir'āt-i-Ahmadī.*

2 vols. Vol. I 906 pp., Vol. II 835 pp.  
 15 lines. 9×13 inches.

Native full leather. Thin, bad paper. Indian Nāstā'iq  
 Vol. I has at the beginning the following in English.

"No. 5. MIRAT AHMADI.—A History of Guzerat by Mahomed Ali Khan—Padishāhi Diwan. Vol. I copied from MSS. in the possession of Mohammed Hoosein-u-din, Kazi of Ahmadabad.—1849." Contains a badly written table of contents extending to 10 pp.

Vol. I. Begins:—

فهرس نسخہ دفتر کل حمد پادشاہ مالکی الملکی کہ نصب  
 و عزل الخ

The first page contains a few scholia.

After the introduction, the History of the Hindu Rajas commences on p. 27. The volume ends with a colophon saying that it was copied at the instance of Alexander Kinloch Forbes, Esq., at the house of Qāzī Husainud-din, at Ahmadabad and was finished on 3 Ramazān 1265 A.H.=24 July 1849, by Munshī Hājī Salāh-ud-din Ārā'i.

Vol. II. Has a table of contents as in Vol. I and a similar title in English.

Begins with the Chapter entitled:—

مقرر گشتن پدورہ را بر سکنہ بلڈ و احیای بدعت الخ

The colophon is exactly the same as Vol. I. At the end of the volume some documents which look like assessments of land revenue are given and extend to 43 pp. The first of these is as follows:—

العمل عمل را به تودر مل و شهاب الدین در عہد حضرت آشیانی - بلڈ احمد آباد

Mostly written in the peculiar script employed for financial statements in India.

For further information see Bank. Cat. VII, p. 145, No. 611 where an excellent table of contents is also given.

This work is now being edited in the Gaekwad Oriental Series. Vol. xxxiv, Part ii of the text, recently published, is the first of the series of three volumes of text and one of translation. Prof. Nawab Ali is the editor, and Mr. C. N. Seddon, I.C.S., the joint translator.

#### Persian 8.

Press mark—None.

مرآت سکندری

*Mir'at-i-Sikandari.*

327. 13 lines. 8×12½ inches.

Modern Indian Nasta'liq. Thick, modern, grey paper.

Begins: الحمد لله الذي جعل فردا من افراد البشر الخ

The introduction gives the name of the author as اسكندر بن سلیمان and the marginal note to this name says ابن اکبر محمد بن جہور and says that it is a complete history of the Sultans of Gujarat.

The colophon says that this copy was made for Alexander Kinloch Forbes, Esq., at the house of Qāzī Husain walad Qāzī Muhammad Sāleḥ in Ahmadabad, Gujarat in 1265/1849, by Munshi Hāji Salāhud-dīn Arā'ī.

Many of the headings are obliterated and are not legible. At the end of the MS. there is a small Arabic MS. giving the history of the Bohras بہرۃ الباهرۃ، رسالۃ الترجمۃ الزاہرۃ لفرقة بہرۃ الباهرۃ، Arabic 4. Then follow a few blank folios. At the end we have in English the following note : "No. I. Merat Sekandari copied from an old MS. in the possession of Mohammed Hooseinoodeen—Cazi of Ahmadabad. 1849."

This is later than the lithographed text.

See (1) Ethé, Bodl. Cat. I. No. 272-275, col. 144-145.  
 (2) Brit. Mus. Cat. I. 287.  
 (3) Bank. Cat. VII. No. 610, p. 144 (for information concerning author, etc.)

### Persian 9.

Press mark—ZZ-b-22.

*Mir'āt-i-Sikandarī.*

pp. 399. 12 lines. 10×13 inches.

Another copy. Clear Indian Nasta'liq. Thin paper.

The colophon says :—

تم شد واقعہ بتاریخ پیست و دویم صدہ (مصادن المبارک)  
 بوقت دو پھر تمام شد این کتاب والا جناب مسٹر وادین (?)  
 صاحب والا قدر عالی شان فیض فیضرسان نویسانیده شد  
 راقم العزوف لالہ جیشانکر و بخشی رام منمقام کھنڈیت <sup>19</sup>  
 نوشتم بماند سیہ <sup>20</sup> برسفید — نویسنده را نیست فرد امید  
 تمت تمام شد

I cannot make out the name of the English gentleman for whom the copy was made. The copyists are (1) Lālā Jaishankar and (2) Bakhshī Rām. No date is mentioned, but the MS. cannot be old.

<sup>19</sup> MS. کھنڈیت

<sup>20</sup> MS. شیہ

**Persian 10.**

Press mark—None.

حدیقة الهند

Extract from the *Hadiqat ul-Hind*.

An account of Gujarāt, Ahmedabad and Sūrat.

By Shaikh Ahmad, alias Bakhshū Miyān.

ff. 96. 11 lines. 9×12 inches.

Good Shikasta. The first page contains a complete account of how this MS. came to be copied. Copied for Alexander Kinloch Forbes, Esq. Shaikh Muḥammad Fāzil<sup>21</sup>, alias Dōlū Miyān, acting Munsif of Surat, says that his late brother Shaikh Ahmad alias Bakhshū Miyān, [Munsif at Surat, died 1265 A.H.,] b. Sh. Hāmid b. Sh. Bahādur, had composed a historical work called *Hadiqa-i-Ahmadi* in 3 vols. Shaikh Ahmad had intended to re-write and divide this book into 15 parts. He completed only one of these and called it حدیقة الهند and died. Out of this work, the account of Gujarāt, which contains an account of Ahmedabad and its castles, etc., has been copied and sent herewith as a souvenir to Mr. Forbes. Dated, 18 Zul-Qa'd 1266 A.H.=26 Sep. 1850. The copyist is Faiz 'Alī b. Fath 'Alī.

بَابِ دَوَازِدَهْ مِنْ دَرِ احْوَالِ صَوْبَهْ كَجْرَاهَتْ —

CONTENTS. Folio 1, Ch. 12. Account of the Province of Gujarāt and Ahmedabad.

Sec. 1.	folio	3a	Account of	Āidar (Idar)
„	2.	„	3a	Do. Jhalawar.
„	3.	„	3b	Do. Nawanager.
„	4.	„	3b	Do. Cutch.
„	5.	„	3b	Do. Dongarpur.
„	6.	„	3b	Do. ? (Rajpipla).

<sup>21</sup> MS. فاصل

Sec. 7. folio 4a Account of Sirohi.

„ 8. „ 4a Do. ?

„ 9. „ 4a Do. Zamīndār of—.

„ 10. { „ 4a Do. Rājas of Sūrat.

„ „ 4a Do. Rāmnagar.

„ „ 4a Do. Zamīndār of Māndwī.

„ „ 5a Do. Zamīndār of Bānsda.

„ 11. „ 5b History of Sōraṭh.

„ 12. „ 6b Do. Past Rajas and Kings (of Gujarat).

„ 13. „ 24b Account of Subedars of Gujarat until English Domination.

„ 14. „ 30b State of Jūnāgadh.

„ 15. „ 32a State of Samī (?) Rādhanpūr, etc.

„ 16. „ 32b State of J (جاور)

„ 17. „ 33a State of Cambay (Khanbāyat.)

„ 18. „ 34a Gaikwār of Baroda..

„ 19. „ 43a The Nāzims of Bharōch (Broach) and the Parsis.

(45b How the Parsis came to India.)

„ 20. „ 46b Account of the Port of Sūrat.

The twentieth and last section, extending to 50 ff., contains important material for the History of Sūrat and its Kings, beginning with Sultan Quṭb ud-dīn, A.H. 591. But from f. 47a, it is evident, that the History given here in detail, begins from A.H. 909. The account of individual chiefs begins from f.50b, (Mahmūd khān, 995 A.H.)

The last person, to whom a separate section is allotted, is Nawab Mīr Afzal ud-dīn Khān, Qamar ud-dawla, Hishmat Jang, f. 88a, who was accepted as the rightful successor by Mr. Elphinstone in 1237 A.H. Born 1196 A.H.=1781 A.D.; died 1261 A.H.=1846 A.D. *i.e.*, within about 5 years before this work was copied.

Persian 11.

Press mark—ZZ-c.51.

تاریخ سو راجھاں

A History of Sōrāth and its Kings,

By Ranchodji Amarji Dīwān.

ff. 82.

13 lines.

$6 \times 11\frac{1}{2}$  inches.

Shikasta. Slightly worm-eaten. The fly-leaf says that the MS. was presented to the society by T. M. Dickinson on 30th September 1835.<sup>22</sup> The book is also incorrectly named تواریخ گجرات both in Persian and English characters. This is due it seems to what is said on f. 2a, ll. 2 and 3.

On f. 2a, the name of the author appears as رنچور جی ولد امر جی دیوان and he says he had read a good deal about Indian History and particularly about the History of the province of Gujarat.

Begins:—

شناگر جگننا نامہ

ذکر آن سلطان اسلامیں از حوصلہ تقریر دور و بوصف آن

خاقان الخوارقین الخ

Written apparently at the request of a certain Governor of Bombay whose name is not very legible. The colophon <sup>23</sup> says:—

ایں دو سطر تھے حقیر بدرگاہ والا جاہ گورنر صاحب

ملکلین<sup>24</sup> صاحب دام دولتہ از جونہ کھر مرسول کشت

تاریخ سیوم شوال سنہ ۱۲۴۵ چیتر شود پنجم سموت ۱۸۸۶

5 Chaitr Shudh, Samwat 1886 = 3 Shawwāl 1245 = 29 March 1830.

<sup>22</sup> It is also possible to read the 3 in 1835 as 8. But, as the book is catalogued on p. 583 of our old Cat. dated 1874, as "Gujarath Tawarikh or History of Gujerath," the earlier date seems correct.

<sup>23</sup> I am indebted to my friend, Prof. Shaikh Abdul Kadir Sarfaraz, formerly of Elphinstone College, Bombay, for deciphering the colophon.

<sup>24</sup> Probably Sir John Malcolm (1769-1833). Governor of Bombay, 1826-1830. Dic. of Nat. Biog., XXXV. 404 at 411.

## Persian 12.

Press mark—None.

تاریخ جونا گھڈ و ہالار

History of Jūnāgadh and Hālār

by Ranchodji Amarji Dīwān.

ff. 155. 13 lines.  $6 \times 11\frac{1}{4}$  inches.

Slightly worm-eaten. Clear Nasta'liq. Certain names in Nāgarī characters in the margin. The MS. is written by two hands. [See ff. 12b and 13a, ff. 130 to 145 and the last 7 or 8 pp. These seem to be by the copyist of Pers. 11. ZZ-c-51.]

Begins:—

بسم الله الرحمن الرحيم

ذکر آن سلطان السلاطین از حوصله تقریر دور و در وصف  
آن خاقان الخواقین الخ

On f. 1a we have a seal which is hardly legible and the following words

این کتاب مستطاب بوالا شان مبارزت تزمین ہوستین (؟)  
هدیہ دارم

الجز اول، تواریخ سورتہ و ہالار است

برخی از سوانح سرکار جونہ کھڈ و ہالار و راجھا یش

The colophon says this copy was written in Samvat 1892, six years later than Pers. 11. It also clearly says that the MS. is written by *two* hands. f. 155b:—

این نسخه تواریخ سورتی بتاریخ \* ۲۵ نهم (۹) سووت ۱۸۹۲

از اول تا کوائف جونہ کھڈ بدستخط فقیر حقیر خاک پای

دیوان صاحب (نیچهور جی امر جی قلمی کشت

(In the margin we have) میر شنکر

و دیگر جزهای آخرين و قایع سرکار نکر بدست دیوان جی  
صاحب مرقوم است

(See f. 119b onwards, especially f. 130.)

<sup>25</sup> As it begins with ۱ it may be Āshwin or Āshād, but it is difficult to see how the actual writing can be so read. It may be آشو.

This MS. is the work mainly of Ranchodji's scribe 'Mir Shankar', and if the colophon is to be believed, some portions are by Ranchodji himself. If that be so, then **Pers. 11** would seem to be in the handwriting of the *Diwān*, as the scribe of that MS. seems to be the same as that of ff. 130 fol. and of *some other portions also*.

ff. 156-161 contain additional notes on various matters, such as a diary of receiving property from Sarkār Jāmsaheb, f. 156; a list of Rajas of Jūnāgadh, 157b; list of Rajas of Jūnāgadh which is inscribed on a black stone tablet at the Fort of Girnār, and income from Talukas of Sōrāṭh, Hālār and Jhālawad, f. 158a; account of fort of the Jodhpūr (Mārwār) 158b, etc.

*Cp.* (1) Rieu, Brit. Mus. Cat., III, p. 1041a. *OR*. 1986, I.

This is only an extract. Sōrāṭh and Sūrat seem to have been confused.

(2) *Tārikh-i-Sorāṭh*, a history of the provinces of Sorāṭh and Hālār in Kathiawād, by Ranchodji Amarji, *Diwan* of Junāgadh. Translated from the Persian by E. Rehatsek, Bombay, 1882. Introduction by Burgess. Our library has a copy, *DX-f-47*. Mentioned by Edwards, in his Cat. of Pers. Books, in the Brit. Mus., Col. 624.

COMPARISON OF CONTENTS OF **Pers. 11**, **Pers. 12**,  
AND *DX-f-47*.

A.	B.	C.
<i>Pers. 11.</i>	<i>Pers. 12.</i>	<i>DX-f-47.</i>
<i>Ta'riKh-i-Sorāṭh.</i>	<i>Ta'riKh-i-Jūnāgadh, wa Hālār.</i>	<i>Ta'riKh-i-Sorāṭh.</i>
f. 2a	f. 2a	p. 24
Kutiana .. .. ..	4b	48
Bantwa .. .. ..	4b	49
Mangrol (MSS. Manglore) .. ..	5a	51
	5a	51

Description of Jūnāgadh (Sn. Karan Kubj)  
Mahals which pay all the land and customs revenue to Jūnāgadh .. ..  
Kutiana .. .. ..  
Bantwa .. .. ..  
Mangrol (MSS. Manglore) .. ..

A.

B.

C.

	Pers. 11.	Pers. 12	DX-f47.
	Ta'riKh-i-Sorāth.	Ta'riKh-i-Jūnāgadh-wa Hālār.	Ta'riKh-Sorāth.
Kesod (B has  )	..	..	..
Malia	7a	11b	62
Chorwād	7a	12a	62
Patan	7a	12a	62
Korinār	7a	12a	63
Ūna and Delvāda	8a	14a	76
Rānpūr	8a	14b	77
Visāvadar	8b	15a	79
Diva	8b	15b	79
Muẓaffarabad	8b	—	79
Kathiawād	9a	15b	81
Amreli	—	16a	82
Rajas of Jūnāgadh	9b	29b	83
Reign of Mandlik	10a	—	116
Naughan's conquest of Sindh	10a	32b	105
Sultān Mahmūd's conquest of Jūnāgadh. [Here there are some titles which I cannot read.]	13a	37b, 40b	116
The Bābis	17b	—	[137]
War with the Peshwas and Gaekwar	24a	68a	161
[From here onwards A contains no titles in the margin until we come to f. 52b]			
An account of Jām (History of Nagar)	52b	120a	240
[From here onwards I do not propose to give the name of each of the Jāms nor all the chapter headings]			
Jām [Jasāji] makes a friend of Rao Saheb [Bhānji]	64b	139b	271
Meeting of Nawab Saheb Hāmid Khān with Mehrāman Khawās	66a	141b	275
Flight of Jām Jasāji	66b	142a	277
The English Army attacks Nagar	70a	—	287
MAHALS PAYING TRIBUTE TO JUNAGAD. Porebunder	—		83
Gondal	—	17a	93
Rajkot	78b	24a	94
Morbi	79a	24b	94
Bhavnagar	79a	25a	95
Jhālāwar	79b	25a	98
Account of Okh	81a	27b	299
Vankaner	80a	153b	—
	81b	(29a)	

From this comparison it is clear how closely connected the MSS. are. Only a deeper study would show how they are related to each other, but from certain chapters, e.g., Korinār (A. f.8a; B. f.14a; C. 76) and the section on the Kings of Jūnāgadh (A. f.9a; B. f.29b; C. 83) it seems that B is on the whole the fuller of the two and contains the signs of revision. C seems to be a translation of a MS. which has again a different arrangement from either of the above two.

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### Persian 13.

Press mark—ZZ-f.19.

بساٽین سلاطین

*Basātīn-i-Salātīn.*

A History of Bijapur by Muḥammad Ibrāhīm Zubairī.

ff. 760. 11 lines.  $5\frac{1}{2} \times 8\frac{3}{4}$  inches.

Thin, bad paper. Legible Shikasta Āmīz Ta'liq.

This MS. was presented to the Society by T. M. Dickinson in 1835.

Begins:—

سپاس گونا گون و ستائش از حد افزون مر صانعی را الخ.

A History of Bijapur beginning from the 'Ādilshāhis (The first of whom was Yūsuf 'Ali 'Ādilshāh, f. 6.) to the time of Aurangzib.

The author's name is given as محمد ابراہیم زبیری and the book is entitled بساٽین سلاطین f. 5b. This agrees with the name given in the Bank. Cat. Vol. VII, p. 148, No. 612; whereas Rieu Brit. Mus. Cat. I, 319 gives the author's name as خالہ مرتضی. For contents, etc., see the two catalogues quoted above, and Morley, R.A.S. Cat., p. 79.

The colophon does not give the date of composition, but says that it was copied in 1245/1829.

Copyist: Saiyid Amin.

## Persian 14.

Press mark—None.

مُخْبِرُ الْأُولَيَاءِ

*Mulkbir ul-Awliyā.*An account of Chishtī Saints buried at Ahmedabad, by Rashid ud-din b. Aḥmad Chishtī.

ff. 148.

17 lines.

8×12 inches.

Nasta'līq inclined to Shikasta. Bound in full red Indian leather. Modern grey paper.

سپاس و افراد نیایش متنکثر مز شاہد غیب را الفتح —

The introduction begins with praises of Saiyid Muḥammad Aḥsan as-Sijzī who is the spiritual guide of the author and the head of the Chishtī order. The author, having paid a visit to this person, returned to his native town Ahmedabad, Gujarat. This book was apparently written for the benefit of the author's two sons Jamāl ud-dīn Muḥammad alias Jaman (Chaman?) Miyān, and Khūb Miyān Husām ud-dīn Muḥammad Farrukh.

The author's full name and pedigree is given on f.2b. (3rd line from bottom) Rashid ud-din [رَشِيدُ الدِّينِ مُودودُ لَعَلَّا ? b. Shaikh Aḥmad Chishtī al-Fārūqī b. Shaikh Husāmud-dīn Muḥammad Farrukh as-Sūfi al-Chishtī. The title given on f.3a is (مُخْبِرُ الْأُولَيَاءِ وَمَدَارِجُ —) مُخْبِرُ الْأُولَيَاءِ وَمَدَارِجُ. The first chapter begins:—

تمهید فی ذکر الولاء والولی f. 4b.

1. Account of Mun'imud-dīn Saiyid Hasan as-Sijzī (سیروالعارفین) ; واسجزی بالکسر والسکون والنون Comp. Ethé, Ind. Off. Cat. col. 263. No. 637. f. 5a.
2. Saiyid 'Abd al-Qādir Jilānī, f. 11b.
3. Khwāja Qutb ud-dīn al-Chishtī, f. 16b.
4. Khwāja Hamid ud-dīn Nakōrī, f. 23a.
5. Shaikh Muḥammad Narnūl Chishtī, f. 29a.
6. Shaikh 'Abd ur-Rahmān, f. 30a.
7. Shaikh Sirāj ud-dīn alias Shaikh Qāzī Shu'aib, f. 31b.

Then follow short notices until we come to f. 37a to 45b Shaikh Khwāja Farīd ul-Haq wa'd-dīn Shaikh Mas'ūd Chishtī.

On f. 48a we have an account of Hājī Majd ud-dīn Hājarmī Dehlawī; then follows, f. 48b, Shaikh Shihābūd-dīn and 4 lines later Hazrat Qāzī Khazīr. The MS. however ends abruptly at f. 48 and the account of the last mentioned saint is incomplete.

On f. 49b the MS. begins anew with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and gives an account of Hazrat Saiyid Aḥmad Ja'far Shīrāzī. The account ends at f. 51a and on 52b we have an account of Saiyid Jamāl ud-dīn. Henceforward every personage has a separate chapter to himself, beginning with a fresh Bismi'l-lāh and a fresh page. These saints are mostly buried in Ahmedabad.

On f. 81b begins a long account of Shaikh Muḥammad Chishtī d. 1040 A.H. (f. 93b) followed by an account of his four sons.

A Rifā'ī saint is described on f. 109a, and a fairly long account of Saiyid Quṭb ud-dīn Qādirī is given on f. 112.

The last account begins on f. 146b Hazrat Saiyid Yūsuf known as Saiyid Rājū Qattāl (راجو قتل) Husaini Chishtī d. 5 Shaw. 731 A.H.=13 July 1331 A.D.

The MS. is not dated. But the Hindustani قصہ (قصہ علی) which follows after 4 blank pages is dated 1264 A.H.=1848 A.D.—not an improbable date for our MS.

I cannot ascertain the name of the copyist. The Hindustani MSS. are in a different hand.

### Persian 15.

Press mark—None.

نسب نامہ شاہ وجیہ الدین

*Nasab Nāma-i-Shāh Wajīh ud-dīn.*

ff. 178-193. of Pers. 14. 11 lines.

Incomplete. Very inelegant and unformed Nasta'liq.

Begins.

الحمد لله رب العالمين و العافية للمتقين والصلوة الخ

Author : Saiyid Yahyā b. Saiyid Husain.

## Persian 16.

Press mark—None.

تحفة القاري

*Tuhfat ul-Qārī*, by Shaikh Mansūr.

ff. 216.

15 lines.

6×11 inches.

Wide margins. Legible Nasta'līq. Slightly worm-eaten. There is a confusion as regards pagination. Two or three persons have tried their hands at it, with not very felicitous results. I have endeavoured to give references to the folios as counted by me.

An account of Saints. Before the MS. begins, we have on the fly-leaf, dates of various anniversaries of saints. The folio actually preceding the commencement of the book contains various words giving dates of the death of different personages according to the *abjad* system.

منتهى مرکبی کہ انعام لطفش عام است —

دکرام کرمش علی الدّوام کہ منزہ است از تناول الغ

The author's name and pedigree is given on f. 5a and 198a; Mansūr b. Shāh Chānd Muḥammad b. Shāh Muḥammad Mīr b. Shāh Hāmid b. Shāh 'Abd ul-Qavī b. Shāh Chānd Muḥammad b. Shāh Hāmid ud-dīn (known as Shaikh Chā'ilda).

The author was 40 in A.H. 1119=1707 A.D. i.e., at the date of the composition of the book, f. 10b, l. 3.

It would seem that the inspiration to write the book came from two dreams which the author describes on f.9 and f.11. On Ramazān 17, 1119 A.H., an old man appears to him and informs him, that the author's spiritual chief had appointed Shaikh Tājan as his successor. And later, an old Arab asks him to begin his work with an account of 'Abbās (a companion of the Prophet), from whom the author is descended. Hence the book begins with an account of 'Abbās, f. 12b.

The scheme of the book is described on f.12 b. It is divided into 3 parts, and two appendices.

Part I. ff. 12b-31b. Account of Hazrat 'Abbās.

Part II. ff. 31b-85b. Account of Shāh 'Ali Sarmast and how he settled in Gujarat and converted people.

Part III. ff. 85b-198 b. An account of Shāh Chā'ilda [d. 7 Safar, 911 A.H., f. 112a] and Qāzī Maḥmūd, 'Maḥbūb ul-lāh' [d. 941 A.H., f. 184] and his sons.

#### APPENDIX.

Faṣl. I, ff. 198b-204a. Account of Shaikh ul-Islām Shāh Lār Muḥammad.

Faṣl. II, ff. 204a-216b. Account of Shāh Jamāl Muḥammad, [d. 985 A.H., f. 216 b.]

Copied, 19 Jumāda I, A.H. 1261 = 27 May 1845 A.D. by Gulāb ud-dīn b. 'Abd ur-Rasūl b. Hazrat Shāh 'Ali b. Gulābūd-dīn.

#### Persian 17.

Press Mark—ZZ-e-13.

*Desatir.*

pp. 195 (numbered in Guj.) 19 lines.  $9\frac{1}{2} \times 5\frac{1}{2}$  inches.

Clear, Fine Nasta'liq.

Before the MS. begins, we have the following in English:—

“Bombay, 27 April 1819.

Presented to the Literary Society of Bombay.

“This Manuscript copy of the DESATIR (which has been twenty-five years in the family of the PARSI at SURAT from whom it was obtained), is presented to the *Literary Society of Bombay*, to be deposited in the LIBRARY in consequence of a letter of this date which will appear in the *Bombay Gazette* under the signature of

VINDEX.”

“19th April 1819

SURAT.”

بنام ایزد بخشایندہ بخشایشکر سہربان

ہو ز ایمیم ہر فہ مزدان ہر مرفا ہرس ہر وزماں ہر عرشیوں الغ

See Ethé, Ind. Off. Cat. No. 2826; and Browne, Lit. His., i. 53, ftn. The Library possesses a copy of the Edition and Translation of the *Desātīr* by Mulla Firuz bin Kaus. Bombay 1818, 2 Vols. ZZ-f-2.

### Persian 18.

Press Mark—ZZ-b-2.

مہابھارت

*Mahābhārat* by Faizī.

ff. 565. 21 lines.  $13\frac{1}{2} \times 8$  inches.

Clear Nasta'līq. Not dated. Contains a few illustrations. Slightly worm-eaten.

A prose translation of the famous Hindu Epic by Faizī. The book is complete in xviii Parvas. There is no preface or colophon, and no dates are mentioned. The MS. cannot be old, perhaps 18th century.

برب اول کہ آن را آد پرب کویند دربیان

حقیقت پیدائش مخلوقات و شرح کوروان و پاندوان و جنک  
مارکردن راجہ جیمنجی کوید

آبرو بخش چشمہ سارسخن \* آشنای محيط پی سروبن الخ

At the very end it is said that Shri. Vyās took three years to complete the work, f. 565b.

For further information see

- (1) Rieu, Brit. Mus. Cat., i. 57 b.
- (2) Ethé, Ind. Off. Cat. col. 1080, No. 1928 et. seq.
- (3) Ethé, Bodl. Cat. i., Nos. 1306-1314.
- (4) Pertsch, Pers. Hands. Berlin, No. 1079 (p. 1025).
- (5) And for Biographical Material, Bank. Cat. ii, 202.

**Persian 19.**

Press Mark—EX-d-68.

نل و دمن

*Nal-u-Daman*

By Faizi.

ff. 138.

15 to 17 lines.

$5\frac{1}{2} \times 8$  inches.

A free adaptation of the story of Nala and Damayanti in the *Mahābhārat*. The third of Faizi's Khamsa and probably the most popular of all his works.

Copy originally belonging to “—Blochmann 1868.” No preface. Modern copy. Folios damaged, and have been remounted and repaired. Indian *Nasta'liq*. (ff. 70 to 109 Shikasta Āmīz).

Begins:—      ای در تک پوی توز آغاز  
                                عنقای نظر بلند پرواز

Three verses of the Epilogue mentioned in the Bank. Cat. are to be found on f. 134b., ll. 3-5, where the author says that he finished the book in the 39th year of the Emperor's reign, *i.e.*, 1603 A.H. = 1594-95 A.D.

Colophon:—

تمام شد نسخه نل و دمن من تصنیف مولوی فیضی فیضی  
قدس سر

No date or name of copyist mentioned.

See (1) Brit. Mus. Cat., ii. 670b.  
(2) Ind. Off. Cat., No. 1468 (Col. 805) to 1478.  
(3) Berlin Cat., No. 925 (p. 905).  
(4) Bank. Cat., ii. Nos. 263 and 264 (and references).  
(5) Būhār Cat., i. No. 369.

## CLASS III.

## Urdu 1.

Press Mark—Z-b-31.

نقلیات ہندی

*Naqliyyāt-i-Hindi.*

65 ff.

7 lines.

8×12 inches.

No title page. Some one has inserted a title in English at the end, as 'Nakliyat Hindi.' I have adopted this title. Author unknown. Not dated.

Written on modern white paper. Clear, but unformed and inelegant Indian *Nasta'līq*.

Begins:—

نقل پیری<sup>26</sup>  
دو عورتیں ایک بچے کے واسطے جھگرتی<sup>26</sup> تھیں

A collection of 69 stories beginning with the famous Biblical story of two women claiming the same child; and ending with a story of Sultān Maḥmūd and Ayāz. The slave is one day surprised by the Emperor in the treasure-house, and Maḥmūd finds that in spite of his position and wealth, Ayāz is wearing his old clothes in humility and in remembrance of his past. Maḥmūd is sorry for suspecting his slave, and makes amends by increasing his rank.

## Urdu 2.

Press Mark—None.

قصہ رستم علی

*Qissa-i-Rustum 'Ali.*

ff. 152 to 159, Pers. 14.

After the Persian account of saints, *Mukhbir-ul-Awliyā*, Pers. 14, follows this short versified biography in Hindustāni. Written in a peculiar hybrid between *Naskh* and *Nasta'līq*.

<sup>26</sup> Note spelling. The spelling is curious:—e. g. Story 11, بورڈھ instead of بورڈھ, and Story 12, مچھلی instead of مچھلی, etc.

Title:— این قصہ رسم علی ابراهیم قای مندرج است  
 Begins:— اته ایک جوانہ مرد رسم علی<sup>کہ تھی اسکی سب ہند میں کھلبی</sup>

Ends:— این کتاب قصہ رسم علی خان بھادر تمام شد  
 تحریر فی التاریخ ششم ذی الحجہ سنه ۱۲۶۴

### Urdu 3.

Press Mark—None.

ff. 160-165a, Pers. 14.

Another Hindustani Mathnawī; describing a famine in Gujarat and how a saint relieved the situation. Peculiar language. No attention is paid to metre which seems to be  
 —— / —— / ——. Many Gujarati words occur.

Begins:— ملک میں کجرات گر پر نور ہے  
 شهر احمد آباد گر مشہور ہے

(Note scansion of احمد آباد = Am/dā/bād.)

Ends:— ای سلیمان کر حکایت کون تمام  
 ہونگا میں حضرت مسیم کا غلام

Written 26 Zu'l-Hijja, 1264 A.H.

## CLASS IV.

## Miscellaneous 1.

Press Mark—None.

*Inscriptions.*

“Arabic and Persian inscriptions from Beejapoore collected and copied by Hoosein Saheb Bhaugay and Mahomed Ali Bhaugay, Brothers Rojendars of Beejapoore.

“1848-1849.

“Presented to the Bombay Branch of the Royal Asiatic Society Sep. 1850.”

70 ff.=140 pp.

8×12 inches.

At the beginning the Marathi (in Modi character) foreword says that the inscriptions are from Mosques, etc., at Bijapur. Copied at the instance of “Hazrat Bartle Frere Saheb Bahadur, Resident of Satara,” by Muhammed ‘Ali Munshi. 12 Jumāda II, 1264 A.H. = 17th May 1848.

Written on modern white paper. Fairly big clear hand. The inscriptions are usually in Arabic. Indian *Naskh*. 6 blank ff. at the beginning and a dozen at the end.

The Persian preface says:—

از عهد سلاطین دکون در عمارات و مساجد و مقابر و بالای  
حصار و برجها بر تختهای سنگیں تواریخ وغیره کندیده نصب  
نوده بودند - بحکم فریر صاحب عالی شان بهادر (رسیدن)  
لهم سنازه نقل مطابق اصل تحریر و ترقیم بندۀ عاصی حافظ  
محمد علی منشی کچھری بلده بیجاپور نموده  
مرقوم دوازدهم جمادی الثانی سنه ۱۲۶۴ ہجری مقدمہ.

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